Smith's Report

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The Holocaust in Holograms

by Jett Rucker

A minor flurry of news items has attended the announcement that certain purported veterans of German-enabled mistreatment of Jews during World War II are being recorded "in three dimensions" as they recount tales of the suffering endured by them and others they knew and heard about. Condemnation of Germans, Nazis, and other familiar villains of the story surely will not be neglected. The funding of this extravaganza comes through an organization based at the University of Southern California, the USC Shoah Foundation, an organization commanding veritable torrents of funding from and through association with Steven Spielberg, possibly the best-known, most successful and richest illusionist of modern times.

The material is produced from the traditional ingredients of film-making: lights (many of them), cameras (dozens of them), and action (a "witness" typically sitting in a chair, talking, and perhaps gesticulating in a descriptive, emotive manner). And it isn't true holography. Just as the "Holocaust" was not a sudden, massive outbreak of destructive and uncontrollable fire, these "holograms" are little more than sophisticated pseudo-three-dimensional renderings of subjects that typically are, visually, neither interesting nor attractive. And although these confabulations are programmed to "interact" with

Steven Spielberg

viewer-participants, the simulation of interaction is attained by recording the subject responding to dozens upon dozens of anticipated (and hopefully respectful) questions from audiences in museums, memorials and other gathering places of the curious (and hopefully impressionable). It's grueling work for the hyperannuated storytellers, quite aside from whatever the actual creation of their tales might have entailed. And it's no more spontaneous than anything else one might view on a television or theater screen. Or read in a book for that matter, with or without pictures.

There's plenty of creative work for many others besides those contriving the questions and concocting the scriptworthy answers. Others are toiling with ever-expanding, intricate technologies like speech recognition to translate the queries of credulous viewers into instructions that can be carried out by the ethereal automaton brought to non-life by the money, fame, and hunger for respect of Steven Spielberg. Just what all this energy, ingenuity, and lucre may contribute to the dissemination and understanding of history, to say nothing of truth, remains profoundly elusive.

What is being portrayed, of course, is not any alleged event, but descriptions of events, occasionally from phenomena claimed to have been witnessed by the raconteur himself, but often from tales the

raconteuse herself claims to have heard. There could be some show-and-tell in the form of photographs (again, not of events but, for example, of purported victims before they were victimized), the odd artifact, and the ever-popular tattooed inmate number. The entire project brings to mind a saying usually attributed to Joseph Goebbels, the infamous National Socialist Minister of Information of the Third Reich: Any lie, repeated often enough, will eventually be believed. What the Reichsminister neglected to specify, at least in the oft-repeated aphorism, is that the induced belief should be repeated loudly, conspicuously, entertainingly, and impressively. That it should be repeated for a very long time is implied, and is honored by this project's continual trumpeting of preserving the testimony for future generations. All of them.

In the larger scheme of things, it strikes one as peculiar that these particular narrations should cop the first-place prize among the various interesting, significant testimonies that might compete for the early applications of this high-tech treatment. There are today thousands of (real) veterans of World War II combat, not to mention war crimes, walking around in quite adequate physical and mental condition to recount what they saw and felt back then, and with unaccented command of English to boot, along with most of the world's other major languages. There are that many more veterans of more-recent wars, including a few the United States wasn't officially involved in. How about witnesses from the ground of Hiroshima? Dresden? And that's just the wars, which tragically are a dime a dozen. But no holography for them even contemplated. Of course not.

There are witnesses to assassinations, not to mention people accused of having committed them. There are scientists, as well as rank amateurs, who made world-shaking discoveries and innovations. Witnesses of 9/11 abound, along with dubious footage of the events themselves. Would a hologram of Bill Gates be interesting? Of Mikhail Gorbachev? Of Nelson Mandela? Jimmy Carter? OK – it does not have to be someone you love or admire to be interesting—Manuel Noriega remains very much among the living at this point, along with Queen Elizabeth. How about a doubleheader with Lynndie England and Jessica Lynch, famous female veterans of the recent conflict in Iraq? Bradley Smith and Abraham Foxman, no spring chickens either of these, facing off about—oh, yeah, we're back to the Holocaust again at this point.

No, that's not what the vaunted new technology is kicking off with. It's emerging into our awareness featuring…victims, like Pinchas Gutter (http://tinyurl.com/dyrntgz)—innocent victims telling tales of other victims and their evil tormentors. Maybe this new technology isn't really all it's cracked up to be in terms of viewer/interrogator experience. Maybe it won't stand well the test of time.

But then, we know that it is more than merely likely that some of the stories they tell will not stand the test of time. But no matter their veracity. We have here the latest Hollywood technology for forwarding Hollywood fraud and falsehood about Germans and Jews, and Mr. Steven Spielberg to thank for it.

SMITH ADDRESSES THE EDITOR OF THE *DAILY AZTEC* AND HIS ACADEMIC SUPERVISORS

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14 October 2013

Mr. Castaneda:

On 03 September 2013 I submitted an advertisement to the Daily Aztec to be run online as a banner ad. The text of the ad read: "A Cover-up at the United States Holocaust Memorial Museum?" Those nine words only, which in turn were a link that took the interested reader to an article of that title here: http://tinyurl.com/lnyww7g. My payment for the ad was accepted by *The Aztec*.

On 07 September, when I could not find the ad that I had paid for, I got in contact with advertising—Aztec advertising had accepted the ad—and I was told that the editor of the Daily Aztec, Leonardo Castaneda, had decided that the ad would not run. Over the next few days I telephoned and emailed you several times to ask why you had decided to suppress the ad, but you did not reply. Why? I would very

much like to know the story. I do journalism just like you. For journalists, the story matters.

I understand that you are between a rock and a hard place here. I am going to suppose that you have been taught by SDSU journalism faculty that no revisionist questions should ever be addressed objectively in the *Daily Aztec*, either editorially or via advertising. Just as such questions are never addressed in any SDSU classroom. I am going to suppose that you have been taught by SDSU journalism faculty that if you choose to go with the ideal of a free press with regard to the Jewish/German Holocaust story the *Daily Aztec* will be attacked by every imaginable entity both on and off campus, including the SDSU administration itself. I am going to suppose that you have been warned that your position as Editor in Chief will be put to risk, if not finished, as well as any professional career you might have in mind. I believe I understand your dilemma very well.

I am willing to be convinced that I am wrong about all this.

One irony here, an irony that is commonplace with campus newspapers across the nation, is that *The Aztec* claims to follow the Society of Professional Journalists Code of Ethics which can be accessed at http://www.spj.org/ethicscode.asp. That Code of Ethics reads in part:

"Members of the Society of Professional Journalists believe that public enlightenment is the forerunner of justice and the foundation of democracy. The duty of the journalist is to further those ends by seeking truth and providing a fair and comprehensive account of events and issues -- To be honest, fair and courageous in gathering, reporting and interpreting information. -- To tell the story of the diversity and magnitude of the human experience boldly, even when it is unpopular to do so.-- Examine their own cultural values and avoid imposing those values on others -- Support the open exchange of views, even views they find repugnant."

It appears that you have been convinced to make the decision, I should think with the full backing and even insistence of your professors, to go against most everything promoted in the Society of Professional Journalists Code of Ethics, especially with regard to an "open exchange of views." And then of course there is Hillel and other groups on the SDSU campus who are trained to threaten you. Hillel, The Foundation for Jewish Life on Campus, in partnership with the Jewish Anti-Defamation League, has published a 10,000-word Manual instructing its members on how to make certain that any advertisement leading to revisionist material will never appear in any student newspaper on any campus in America. The Manual is titled: "Fighting Holocaust Denial in Campus Newspaper Advertisements." Background on the Manual is here: http://tinyurl.com/ltvqhw8

You are probably aware—without having had to conduct a poll—that it is very unlikely that there is one professor at SDSU who would stand with you in public to argue that the history of WWII, all of it, should be open to questions and a free exchange of ideas. After all, the history of the Jewish-German Holocaust is made up of an immense collection of facts and stories. It would not be impossible that while many are true, some are not. Have you been taught that it would be "hateful" on your part if you were to appear to suggest that some of those "facts" and stories appear to be problematic? Remember Iraq? Remember . . .all the rest of it?

The way to separate the wheat from the chaff in the study of World War II history, as it is with every other historical question, is to—ask questions. That's what reporters do. That's what *Aztec* reporters are training to do, ostensibly. Or are they being encouraged to avoid questions, to suppress questions, to run from questions, to attack those who ask questions that others want to see suppressed? Does this make sense to you? Yes? No? I'm all ears.

I am going to copy this letter to some of your staff, to SDSU academics, and to some in the administration. What has happened here, in itself, is a small story, but it goes to the heart of a kind of political corruption that infests the University in America, that the professorial class is fully compliant with, an intellectual infestation that should be addressed. Are students to learn that there are questions to ask, that should be asked, about the Jewish-German Holocaust story, or are they to be silenced, as I suspect you were, by fragile, career-dependent academics who routinely put their own welfare above that of their students, before that of the ideal of intellectual freedom, before the ideal of the University itself?

In any event, good luck to you with your job, with your professors, and with whatever you do next.

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PS: Occurs to me: -- give me a call. We can talk about it. It can be confidential if you like. Or if you ever get down to Baja, we can have a beer. It's on me.

And then (again) it occurs to me that you might like to take a look at a story I wrote about an afternoon a long time ago, when I was about your age. I was following the bulls (bullfighting) back then in Guerrero, Hidalgo and Jalisco and the story is about my first formal *corrida*. Took place in Xochimilco in 1955 when many of the streets were still dirt. It's called "Laughing at the Dead. Not Laughing." It's here: http://tinyurl.com/l883fgt.

And then . . . no no. That's all.

--Bradley

'HITLER IN LOVE' – THE POETRY AND ART OF *DER FUEHRER*

Here is a story published more than a year ago in the English-language edition of the Polish newspaper The *Szczecinianin* (SZ-N.com). I should have heard of this, but I didn't. Hitler in Love! As a young man, wounded in battle, he is hospitalized and falls in love with one of his nurses. Sounds like a story I've been familiar with for a very long time, though in those days it wasn't about Hitler. When I was 22 years old, back from Korea, the story was called *A Farewell to Arms* by Ernest Hemingway. I had never before read a novel I had thought so beautiful.

Now I find that Adolf Hitler, being in hospital the same season that Hemingway was in hospital, in 1918, fell in love with one of his own nurses just as Hemingway had. There's an unexpected story here, one that's never been imagined. Perhaps some cosmologically ethereal association could work itself out in the brain. Hitler and Hemingway as unacquainted comrades in war, suffering, love and art. It's all there. There are also two paintings reproduced online, one of a monk on the beach, the other of a vulture on a spade. They are each so muted, so dreamy that I cannot reproduce them here. But the portrait he painted of his sweetheart is a classic, done with a classical understanding. It's a wonderful article.

But wait a minute!

The story is based on Hitler's 1918 hospitalization in Pasewalk, a very real town still today not far from the city Germans called Stettin before it was given to Poland in 1945 (it's now called Szczecin). The article is replete with photos of moving paintings attributed to Hitler, including one of his lover herself, the elusive Jutta von Sznabel, who after the war rejoined her tribe in Israel and changed her name. Even a play is attributed to Hitler, and the play of that title was actually performed in Poland, in the place and at the time mentioned in the article.

But Hitler didn't write the play—a German named Herbert Windt wrote it, and it was first performed in Berlin in 1932, a year before the National Socialists came to power. The painting of "Jutta" is of Margaret Benson, a nineteenth-century English Egyptologist. The other paintings (correctly named) are by a German artist who died in 1840, long before Hitler was even a gleam in his father's eye.

This captivating tale is a fine example of a craft that has found its lowest expression in the most sordid tales from "the Holocaust," a genre that includes far more than its share of outright frauds such as Binjamin Wilkomirski, Misha Defonesca, Anne Frank's bereft father, and Nobel laureate Elie Wiesel—all built out from a small kernel of historical truth, and all resoundingly profitable to their creators, their promoters. This is how it's done.

It's a gripping story, false from beginning to end, but gripping. And it is surviving. Here it is. We only have to ask:

"Why?" .

'HITLER IN LOVE' – THE POETRY AND ART OF *DER FUEHRER*
The Szczecinianin (SZ-N.com)

This Sunday, April 1st 2012, the castle of the Pomeranian Dukes, Szczecin, is to open a controversial exhibition of Adolf Hitler's art-work, correspondence, and some of his personal possessions that were left behind during his residence in Stettin in 1918 and 1919.

This is the first time most of the material has ever been exhibited to the public, as Hitler's cache of art treasures in Szczecin was something of a closely guarded secret throughout the years of the Polish People's Republic. Even after the fall of Communism, and the advent of democracy in Poland, city officials were for many years reluctant to admit to the existence of a large archive of art, produced during Adolf Hitler's most creative period, shortly after the end of World War 1.

So why has a considerable body of poetry, a sizeable collection of paintings, and even an opera, by one of the most significant and controversial historical figures of the twentieth century, been kept hidden by city officials in Szczecin for almost a century? Let's examine the story of Adolf Hitler's sojourn in Western Pomerania.

On October 15th, 1918, Adolf Hitler was blinded by gas, which led to his hospitalisation in Pasewalk, some 50km to the east of Szczecin, where he remained in hospital between October 21 and November 19 of that year. Little is known of his movements and activities between November 1918, when he left the hospital, and 12 September 1919, when he first attended a meeting of the German Workers' Party in Munich on 12 September 1919.

Although the historical records pertaining to Hitler's activities in the winter of 1918/19 are somewhat sparse, if not non-existent, local histories in Pasewalk have mentioned frequent rumours, vehemently denied during the Nazi era, of a romance between the 30-year-old Adolf and one of his nurses, known only by her first name 'Jutta'.

From recently declassified Polish archive documents, we now know the full name of this nurse to have been Jutta von Sznabel (1893-1965), a woman who appears to have been airbrushed from history, largely for political reasons.Jutta, the widowed daughter of a Pomeranian landowner and his half-Jewish wife, appears to have been attracted by the more sensitive and artistic side of the young Adolf Hitler. So besotted did she become with him, that at the end of 1918 the two eloped together, and took the then highly unconventional step of setting up house together in Stettin, as Szczecin was then known.

For the following eight months, Adolf and Jutta set up home together, Jutta continuing to work as a nurse, and the young Adolf, then refusing to take up gainful employment, painting, writing poetry and composing a hitherto unknown opera, *Andromache*. Relations soured, however, presumably because of Adolf's failure to find gainful employment, or even seriously look for work, and the opposition of Jutta's family, who regarded Adolf as a 'wastrel'.

In June 1919, matters came to a head when Jutta announced her intention of marrying the impoverished Adolf. This was regarded as being entirely unacceptable by the von Sznabel family, with her mother, Helga, being vehemently opposed to the marriage, referring to Adolf in a letter as that *vile ill-educated Viennese cad.*

Jutta and Adolf ended their relationship, with a bitterly disappointed Adolf returning to Munich, where he had lived prior to the First World War, sometime in the early summer of 1919. The next historical mention of Adolf Hitler was in July 1919, when he was appointed an agent in the *Verbindungsmann* intelligence service of the *Reichswehr*. On 12 September 1919, Hitler joined the German Workers' Party, the DAP, forerunner of the NSDAP, the Nazis. The rest, as they say, is history.

Adolf Hitler had expressed strong anti-semitic sentiments, both before and during the war, but it is believed that his rejection by the partly Jewish Jutta, and her half-Jewish mother, added fuel to the already smouldering fire.

"I should have known better, you should never trust a Kike, or even half-a-kike," Hitler remarked in a personal letter to a friend.

But what became of Jutta after 1919, following her ill-fated romance with the future Nazi dictator? It seems she simply threw herself into her work of caring for the sick, and later later cared for her increasingly frail and elderly parents, who both died in the late 1930s. The scandal of her having eloped with the future leader of the Third Reich was a closely guarded secret, and following Hitler's assumption of power she was forcibly advised to keep the relationship strictly to herself. It appears that between the years 1934 and 1945 she was kept under virtual house arrest, with all visitors, mail and telephone calls strictly censored by the Gestapo.

In May 1945, she was captured by Russian soldiers, and questioned for several months by the NKVD, who knew something of her former relationship. However, given her disinterest in matters political, and avowed antipathy to all things Nazi, there was little or nothing of interest she could reveal.

There then came the problem of what to do with this unfortunate woman, who had not really done

any wrong. Being German, she was not allowed to remain in People's Poland. Given her 'unlucky' personal history, postwar Germany was extremely reluctant to give her sanctuary. In 1949, the somewhat tragic figure of Jutta von Sznabel emigrated to Israel, where she was given Jewish citizenship through matrilineal descent, where she lived under an assumed name, Judith Rosenbaum, until her death in 1965.

Various letters, works of art and personal belongings of the young Adolf Hitler, which had been kept by Jutta (who appears to have been something of a compulsive hoarder), were then placed in the Szczecin archives, where they remained unnoticed and undisturbed for a number of years.

How exactly did this treasure trove of Hitler-related artifacts come to the attention of the public? Between the years 1949 and 1989, the Hitler artifacts and memorabilia remained the property of the Ministry of Public Security of Poland, *Bezpieczeństwa Publicznego* or MBP, which had no desire to publicize Hitler's connection to a recently Polonized city. In 1993, the controversial historian David Irving, who had researched the sad tale of nurse Jutta, made his first attempt to look at this controversial material in Szczecin city archives, but was rebuffed for reasons of 'public security'. Finally, in July 2011, the authorities finally admitted to the presence of articles related to Hitler, and allowed access to a few selected historians.

April 1st, 2012, is the first time 'the *Szczecin* Hitler collection' has been made available for public viewing.

The exhibition, 'Hitler in love, the poetry and art of der Fuehrer' can be viewed every day in April. May and June, 10.00 – 17.00, in the Castle of the Pomeranian Dukes, *Szczecin*.

Hate, Hikind, and History

Richard A. Widmann

This summer, Democratic Assemblyman from Brooklyn, New York Dov Hikind launched a misguided assault against **Inconvenient History** and several other publishers who carry among other things Holocaust revisionist articles and commentary. Hikind is attempting to financially hamstring several organizations by arranging a vendor boycott of sorts in which major credit card companies are bullied or otherwise coerced into ceasing to do business with us.[1]

The assault apparently against our ability to publish and sell books asserts falsely that **Inconvenient History** is a "hate group." Hikind opined, "Unfortunately, it is no longer shocking in this day and age to find those who deny the Holocaust—those who espouse openly racist, hateful ideologies." Hikind, who asserts that his grandmother "went to the gas chambers," finds it "immoral" that credit card companies would do business with us.

Hikind has attempted this sort of thing before. In fact in 2009 he bulldozed American Express into canceling the merchant agreement with British historian David Irving. While it's not worth pointing out all of the errors of that enterprise and of Hikind's perspective on these matters, I do want to correct the record on the smearing of **Inconvenient History** as a "hate group."

Wikipedia, the online encyclopedic source for most popular knowledge, explains rather simply that hate is "a deep and emotional extreme dislike that can be directed against individuals, entities, objects, or ideas. Hatred is often associated with feelings of anger and a disposition towards hostility."[2]

While there can be little doubt that Mr. Hikind harbors a deep and emotional dislike of us and our ideas and one suspects that he is both angry and hostile, we can assure you that we at Inconvenient History are resisting the temptation to feel the same about our malefactor Mr. Hikind.

To better understand **Inconvenient History**, one needs to consider the broader topic of historical revisionism. Recently a great example was publicized throughout the nation's media. It has just been reported that a new documentary that will debut on 3 November is making a blockbuster claim with regard to the assassination of President John F. Kennedy. The new documentary, *JFK: The Smoking Gun*, offers the theory that there was indeed a second shooter on that fateful day in Dallas. It contends that the second shooter was none other than George Hickey, a member of Kennedy's own Secret Service.[3]

While I have yet to see the documentary and am not vouching for its accuracy, it is relevant to understand the theory that is offered. Far

from yet another conspiracy tale, the theory is that Hickey accidentally fired the kill shot.

The documentary is based on the work of Colin McLaren, an Australian police detective who based his work on Bonar Menninger's book *Mortal Error: The Shot That Killed JFK*.[4] In short, the theory is that having heard the first shot fired from Lee Harvey Oswald's gun, Hickey raised his AR-15 to return fire. When the car he was in suddenly stopped, Hickey accidentally pulled the trigger and the shot intended for Oswald accidentally struck Kennedy instead.

If history proves that Lee Harvey Oswald didn't fire the shot that killed John F. Kennedy, are we all Kennedy haters or Oswald-sympathizers? McLaren asserts that his conclusions were based both on witness testimony and forensic evidence. McLaren says that the trajectory of the fatal shot and the size of the entrance wound are inconsistent with the ammunition that Oswald used but are in line with the type of ammunition used in Secret Service weapons.[5]

While there can be no doubt that McLaren's documentary will be controversial (and perhaps, some might even say, inconvenient), it is scheduled to be broadcast this November. No one is asserting that McLaren is a "Kennedy-hater." In fact, such an idea is far-fetched and preposterous to anyone considering the matter. Neither would any rational person assert that McLaren is an "Oswald-sympathizer" or that he secretly plotting a *Boys from Brazil*-like resurrection of Oswald or the creation of some new band of assassins to target our nation's leaders. McLaren may certainly be wrong, but no one is calling for banning his documentary or the book that it was based on. No one is calling for a boycott nor for credit cards to cease doing business with those selling his book.

And yet, McLaren's work appears to be solidly within the historical revisionist milieu. McLaren has done investigation, he has interviewed witnesses, he has conducted forensic studies. If right, McLaren would be correcting an important historical controversy that has defied scholars and the general public for 50 years.

His theory will not bring Kennedy back to life. Neither will it exonerate Oswald for his crime, but it could shine a light onto a historical event that has shaped aspects of American politics for the past 50 years.

Revisionism of the Holocaust, likely the most contentious field of all aspects of historical revisionism, is quite the same. Today the majority of victims and perpetrators are dead. While it may be little consolation to learn that one's ancestors did not die through the inhalation of poison gas, and may not even have been murdered at all, the historical record should be correct.

There is no hatred in trying to determine what actually happened in the Nazi concentration camps. There is no hatred in attempting to learn the real fate of the Germans' slave laborers and "racial undesirables" during these tragic years. There is likewise no hoping for a return to this dark time. In fact, as revisionists, we hope that our efforts lead to a greater peace between nations and goodwill between peoples.[6]

We deeply regret what appears to be the deep-harbored hate that Dov Hikind holds for our stance and for those who question the official Holocaust story. If Mr. Hikind could learn the truth, that truth would set him free.

Notes:

1 Mark Hirshberg, "Hikind Demands Credit Card Companies Pull Support from Hate Groups," July 30, 2013. Online: **http://tinyurl.com/mryxno7**

2 "Hatred," Online: **http://en.wikipedia.org/wiki/Hatred**

3 Chris Hayner, "JFK assassination: Secret Service Agent George Hickey shot Kennedy, new documentary claims," July 29, 2013. Online: **http://tinyurl.com/mmp83d7**

4 Bonar Menniger's book *Mortal Error: The Shot That Killed JFK* was first published by St Martin's Press in 1992.

5 *Daily News*, "Reelz Channel to air documentary about 'friendly fire' theory of JFK assassination," July 28, 2013. Online: **http://tinyurl.com/l9c9368**

6 See especially, Harry Elmer Barnes, *Revisionism: A Key to Peace and Other Essays* (San Francisco, Cato Institute, 1980), p.1.

Published in *Inconvenient History*, Fall 2013. See: http://tinyurl.com/kpm2vn9

The Israeli Foreign Ministry has praised the International Holocaust Remembrance Alliance, an association of 31 democratic countries dedicated to perpetuating the memory of the Nazi genocide, for promulgating a new working definition of Holocaust denial.

Gideon Behar, the Foreign Ministry's point man on anti- Semitism and one of two Israeli delegates to the body, told *The Jerusalem Post* "It is important because finally we can refer to it and say, yes there is a definition of Holocaust denial ***(and it only took 68 years).*** "If you say that only two million Jews were killed that is Holocaust denial according to this definition."

SSPX Burial of Nazi War Criminal Erich Priebke Met with Protestors

The following texts are an assemblage from Michael Hoffman's Blog, **On the Contrary**. *Hoffman prefaced his post with this observation: "Note: SSPX priests are not under the control of the Vatican. The SSPX was driven out of the Church of Rome by Paul VI and John Paul II and was never fully rehabilitated by the quondam Pope Benedict. The funeral Mass the SSPX offered for Mr. Priebke was in defiance of the diocese of Rome."*

Following is the original story published in Catholic Herald.

SSPX Burial of Nazi War Criminal Erich Priebke Met with Protestors

By Cindy Wooden •
Catholic Herald (UK)
Online: http://tinyurl.com/lqefg44

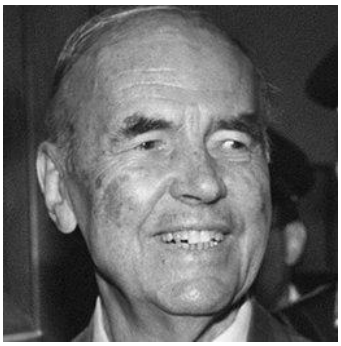
October 17, 2013

The traditionalist Society of St. Pius X (SSPX) offered to celebrate a funeral for convicted war criminal Erich Priebke after the Diocese of Rome said the service would be allowed only in a private home.

However, violent protests outside the chapel forced the cancellation of the Mass, with some 500 protesters gathering on Tuesday outside the SSPX district headquarters in Albano, south of Rome, when a hearse carrying Priebke's body arrived. People shouted "murderer" and beat the hearse.

Violence broke out after the arrival of a small group of people described by witnesses as neo-Nazis. Riot police intervened and two people were taken into custody, but the protesters remained and, according to Priebke's lawyer, made it impossible for friends and relatives of the former Nazi SS officer to get to the chapel.

The lawyer, Paolo Giachini, told reporters outside the SSPX headquarters that the funeral Mass had not taken place, but that he had fulfilled his obligation to arrange a funeral. "Now it's up to the authorities to decide what to do with the body," since he was unable to find a city where Priebke could be buried.



Erich Priebke

Priebke died last Friday at the age of 100. A former captain in the SS, he was convicted of carrying out a 1944 massacre of 335 Italian civilians in the Ardeatine Caves outside Rome. At the time of his death, he was serving his sentence under house arrest.

Priebke continued to claim he was only following orders when he took part in the Ardeatine Caves massacre and, shortly before he died, he affirmed his belief that the Holocaust was an invention.

The Diocese of Rome had refused Giachini's request to allow a funeral to take place in a church or chapel.

In a statement issued on Monday, the diocese said, "Considering all the circumstances of the case, the ecclesial authorities believed that prayer for the deceased and entrusting him to the mercy of God — the aims of a religious funeral — should take place in the strictest privacy."

"Prayers for the dead were never denied," the diocese said, but the church had a right to insist the rites be "reserved and discreet."

Bishop Marcello Semeraro of Albano, secretary of Pope Francis' Council of Cardinals, told Rome's *Corriere della Sera* newspaper Oct. 16 that the church would never prohibit prayers for someone, but canon law does allow a bishop to deny a public funeral to a "manifest sinner" when it would scandalize the faithful.

In Priebke's case, he said, "the crime was public and notorious, the lack of conversion was public and notorious, and the scandal it would have raised in the Christian community was public and notorious."

After agreeing to host the funeral, the Italian district of the Society of St. Pius X issued a statement on its website saying, "A Christian who was baptized and received the sacraments of confession and the Eucharist, no matter what his faults and sins were, to the extent that he dies reconciled with God and the church, has a right to the celebration of the holy Mass and a funeral."

The statement said the SSPX condemns "every form of anti-Semitism and racial hatred, but also hatred under all its forms. The Catholic religion is one of mercy and forgiveness."

The SSPX has a history of comments by its leaders expressing suspicion or hostility toward Jews. In 2009, after now-retired Pope Benedict XVI lifted the excommunications of the society's bishops, there was widespread outrage at revelations that one of the four, Bishop Richard Williamson, had denied the gassing of Jews in Nazi concentration camps. The SSPX later ousted Bishop Williamson.

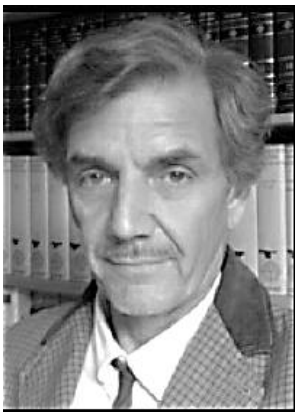
The New York-based Anti-Defamation League, which combats anti-Semitism, issued a statement on Monday saying it was "shocked" that a "fringe Catholic sect" would agree to host the funeral of a "notorious Nazi war criminal." (End of quotation from *Catholic Herald*)

Michael Hoffman's Afterword

Seven-Hundred thousand Israelis and world dignitaries attended the Israeli state funeral last week of Shas Party "Torah sage" Ovadia Yosef, the rabbi who repeatedly declared that the Arab people should be exterminated, and gentiles are merely donkeys intended for service to the Chosen People.

The Vatican sent their condolences to the Israelis over the death of Ovadia, and the western media largely whitewashed or minimized the Shas rabbi's record of hate speech, in his role as spiritual leader of a right-wing political party that has held powerful cabinet posts under Netanyahu, and helped to implement oppressive policies toward Palestinians and racist attitudes in the Israeli army of occupation.

In the face of these facts, the intolerance toward a church funeral



Michael Hoffman

for Priebke in Rome demonstrates the liberal hypocrisy of the Vatican and the current pope as he offers incense to sodomites and insults to a "Christian who was baptized and received the sacraments of confession and the Eucharist."

Note that the "Diocese of Rome" (Pope Francis is of course the bishop of Rome) denies the facts and asserts that Priebke showed a "lack of conversion" that "was public and notorious." To what does Rome refer? It almost certainly refers to Priebke having persisted in the "mortal sin" of doubting the existence of homicidal gas chambers in Auschwitz, a recently minted sacred dogma that has been enforced with inquisitorial fervor by every pope from John Paul II to the current Uriah Heep Pontiff.

A Catholic Layman Objects

Dear Michael,

I have no problem with criticizing things going on at the highest levels of the Catholic Church. I have a problem, however, with your following assertion unless you openly admit to your audience of it being of a rhetorical nature and not a factual assertion: "It almost certainly refers to Priebke having persisted in the "mortal sin" of doubting the existence of homicidal gas chambers in Auschwitz, a recently minted sacred dogma that has been enforced with inquisitorial fervor by every pope from John Paul II to the current Uriah Heep Pontiff."

It is basic to our understanding of the Catholic Faith that a dogma is a defined doctrine of the Catholic Faith. I know of nothing in the history of the Catholic Church wherein that Church has raised "doubting the existence of homicidal gas chambers in Auschwitz" to a "sacred dogma" by defining it as such. (Appearances alone cannot substitute for reality.) Do you? If the answer is in the affirmative, please be so kind as to cite "chapter and verse." Otherwise, please back off the rhetoric unless you provide an open qualification to same. The use of rhetoric can be quite fine, of course, but if misused it can certainly damage one's own credibility.

Sincerely,

(Name withheld)

Hoffman replies to Catholic Layman:

This is the same hair-splitting that is utilized to defend the Church of Rome from the truth that it has transformed usury from a mortal sin, which it was, to one that now is not. Fact: the taking of interest on loans of money is no longer a mortal sin in the post-Renaissance Church. Any Catholic "Payday" Shylock who charges 10, 20, 50, 200, 300 or 400% interest on a loan can receive the Eucharist and be considered in good standing in the Church if he otherwise abstains from mortal sins that are still recognized as such. When we assert this fact in our book *Usury in Christendom*, apologists reply that Rome has not formally defined usury as no longer being a sin.

This kind of rabbinic escape clause does not impress. The best standard is, "By their fruits ye shall know them." The Vatican operates a usury bank in Vatican City. Catholics throughout the world may be found in the ranks of usurers, and Catholic usurers are in good standing with the Church. The Code of Canon Law encourages usury (Canon 1294). For those who have eyes to see, the mortal sin of charging interest on loans is no longer a sin in the Church of Rome. This is a revolutionary overthrow of a sacred dogma.

When we assert that the Church of Rome has made belief in the existence of homicidal gas chambers in Auschwitz a sacred dogma, we use this term as defined by the Oxford English Dictionary: 1. Sacred: "Set apart for or dedicated to some religious purpose, and hence entitled to veneration or religious respect; made holy by association with a god or other object of worship; consecrated, hallowed." 2. Dogma: "The body of opinion formulated or authoritatively stated; systematized belief."

In the speeches and writings of Popes John Paul II (who called the alleged gas chamber operation by the rabbinic term "the Shoah"), Benedict XVI and Francis, the legendary execution chambers of Auschwitz are non-negotiable articles of dogmatic faith. Furthermore, Rome is on record having made belief in the tale of homicidal gassings a criterion for exercising ecclesiastic office (declaration of the Vatican Secretariat of State to Bishop Richard N. Williamson, Feb. 4, 2009).

There is a massive movement underway led by an Israeli academic, together with wealthy Hollywood movie director James Cameron, to deny the Resurrection of Jesus Christ. This international movement produces Resurrection-denial books, docudramas and symposia. This is the greatest possible threat to belief in Jesus Christ, as the Apostle Paul affirmed (I Cor. 15: 17-18). The Vatican and the current and last two popes have invested nowhere near the equivalent energy and outrage countering Resurrection-denial as they have evinced for fighting "Holocaust-denial."

As Dr. Robert Faurisson has documented, Pope Pius XII, the pontiff in office during World War II, never once undertook any handwriting or hand-wringing about "gas chamber extermination." Catholics might want to ask themselves why it has suddenly become incumbent on subsequent popes to make a dogma out of faith in supposed Auschwitz execution gas chambers, when Pius XII did not trouble to mention them even once during or after WWII -- in spite of having received intelligence reports from priests who heard the confessions of German-Catholic Auschwitz camp personnel, as the late Hans Schmidt has pointed out?

The whole idea of a church deifying one side of a history debate is preposterous. It is the sort of nauseating submission to worldly political correctness and opinion polls which post-Vatican II pontiffs perform in order to ingratiate themselves with the western media, and gain "a better p.r. image for the Church." If Mr. Priebke had gone to his grave whimpering to the ADL and the Simon Wiesenthal Center about the "cosmic evil of the Auschwitz execution gas chambers" he probably would have been permitted a discreet funeral in a tiny church on some Roman cul-de-sac. But he chose not to submit to the sordid idol of Holocaustianity which, barring a miracle, will be one of the few "sacred dogmas" which the Church of Rome will continue to enforce, even after it has embraced clemency and approbation for unrepentant sodomites and usurers.

What you seem to forget is that in the post-modern world a functioning tyranny over the mind of man no longer requires *de fide* proclamations to convey or enforce dogma. Dogma is internalized in the faithful by the zeitgeist and our depraved culture of situation ethics, apathy and cowardice that stem from that spirit. This is how the post-Renaissance Church of Rome mints its sacred dogmas in our time.

*** Hoffman is the author of ***Usury in Christendom: The Mortal Sin That Was and Now Is Not*** and ***The Great Holocaust Trial.*** *You can find his stuff at* **On The Contrary**. http://tinyurl.com/m4j7vhw

A TRACK RECORD RECALLED BY A COUPLE FRIENDS

(On the 200th Issue of *Smith's Report*)

David Merlin and Greg Raven

The first issue of *Smith's Report* came out in the Spring of 1990. Now Bradley is sending out the 200th issue. That is a pretty amazing achievement given the furious efforts of Believers to stifle discussion and thought on the Holocaust story. For over 23 years *Smith's Report* has been a small bright light of human curiosity and freedom.

In 1990 the legal findings of the Nuremberg Tribunal were the accepted history of World War II: We all knew that Germany had a plan to conquer the world; Germany started the War; it planned to exterminate all "inferior" people, it did kill millions of Jews, Roma, Slavs, and Gays. Thank God that we "stood up to Hitler." That was the view of governments, media, and historians. After all, it had been proved at the Nuremberg Tribunal and was an established legal fact.

However, cracks in the facade appeared. People had questions. Where was the secret Hitler Order for the extermination of millions of people? When was it issued? Why were all the organizational documents missing? Why was there no action by the British to stop the extermination? Were there really bone grinding machines that could obliterate millions of human bodies? How could the diesel, steam or gas chambers really have worked?

Some people of a skeptical or scientific nature gave little weight to the pronouncements of the victorious governments. When a story did not make sense, they refused to believe it. They thought for themselves and tried revise the story to comport with the Truth. These people are Revisionists. In fact, just about all parts of the Nuremberg Tribunal's findings have been revised, even by mainstream scholars. No "Hitler Order" has ever been found. It is admitted now that there could not have been steam or diesel chambers, the death toll of those camps were records were kept, Auschwitz and Majdanek has plummeted by millions. The revisions go on and on.

Given the huge revisions made by professional historians to the Nuremberg Stories, the hysterical response of Believers to Revisionists seems irrational. Why this insistence on trick underground shower/gas chambers? But expressing doubt about "gas chambers" has been made a felony in many Western countries. A conviction for "Denial" is punished more severely in the "democratic West" than selling an ounce of cocaine or heroin, for example, in Austria's National Socialist Prohibition Law. Section 3g reads that "particularly dangerous suspects" can be punished with up to twenty years imprisonment. Hundreds of millions of dollars are spent each year propagandizing for the Ugly Myth and "teaching" school children of the secret German conspiracy to exterminate all the Jews in the World.

An example of the Believer frenzy is a resolution adopted by the General Assembly of the United Nations on November 1. 2005 which "Rejects any denial of the Holocaust as an historical event, either in full or part." One can only wonder how many of the honorable representatives could identify the Majdanek Camp or Tomas Kranz or Anna Tijsseling as they passed their resolution condemning Revisionism. The passage of A/Res/60/7 stands as a sorry example of political stupidity.

The clearest example of politics over truth is the statement made by the United States Representative Alejandro Wolff that to "Deny events of the Holocaust is tantamount to approval of Genocide in all its forms." I am left dumbfounded at the logical disconnect of Wolff's statement. If I do not believe that there was a human soap factory at Danzig then I "approve of Genocide in all its forms?" Why? This is not some loon on a street corner babbling to the moon. This is a statement of the august representative of the United States in support of spending $200-million on making people believe in "the Holocaust."

Anyway, amid this frenzy of politicians' resolutions, criminalization of discussion, the squandering of hundreds of millions of public dollars, Bradley has been writing

and publishing his *Report* encouraging free thought, good-faith discussions, and human inquiry. He is one of, perhaps, a dozen Revisionists in the World. He is a rare and valuable part of humanity and I am proud to be associated with him.

--David Merlin

Thirty-four years ago I received an advertisement for something to be called the *Journal of Historical Review*. Reading the revisionist version of history exposed me to a world of thoughts and ideas I might never have encountered otherwise. And in this world lived Bradley R. Smith.

I didn't know anybody in the revisionist "movement," but from afar it seemed easiest to identify with Bradley. He had fought censorship in his Hollywood book store (Henry Miller's *Tropic of Cancer*) on the principle of the thing. His approach to Holocaust revisionism seemed to be cut from that same cloth. He didn't claim to be a historian, but he could read and he could think. Bradley's principled stance was to stand athwart the traditional historiographies of the Holocaust, calmly urging people to stop and think. In high school we had been taught that this approach was called "semantics" and that we had luminaries such as S.I. Hiyakawa to thank for showing us the way. Part of Bradley's appeal was that he seemed to be a fellow devotee of the discipline.

Over time, it turned out that Bradley was much more. He had all the mental faculties required to be a heretic—even given the much greater demands of being a Holocaust heretic—but he had something else as well: Persistence. Willis Carto used to have a quote from Calvin Coolidge on the wall of his office: "Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent."

As often as not, persistence is not flashy—even when teamed with determination. In Bradley's case this means that what you see is what you get, as long as you are paying attention when you look. Bradley himself is often self-deprecating, and his unhurried approach can make you forget Jeff Cooper's adage: "You can't miss [your target] fast enough to win." By 1988, though, he was held in such high regard that he was called as a witness for the defense in the "false news" trial of Ernst Zundel in Canada, and the ADL had started referring to him in terms usually reserved for Lucifer himself.

As time has gone on, the talented, educated geniuses at places such as the Institute for Historical Review have become the zombies of historical revisionism: They still move, but they're not exactly alive, and they most certainly aren't what they used to be. Bradley, though, is still plugging along.

In retrospect, it's quite remarkable the number of things to which Bradley has turned his hand. First, there are periodicals such as *Smith's Journal, Prima Facie, The Revisionist, Media Project* (for the Institute for Historical Review), *Revisionist Letters, Campus Update for Editors*, and the current *Smith's Report*; books such as *Break His Bones, Confessions of a Holocaust Revisionist Part 1* (hard cover), *Confessions of a Holocaust Revisionist Part 1* (paperback — not really redux, even though it is billed as a second enlarged edition, as it has fewer pages and little-to-no-content in common with the first Part 1); websites for the Committee for Open Debate on the Holocaust (CODOH) and other special projects; and his brilliant Campus Ad Project; to name a few.

How Bradley has kept it up all these years is anyone's guess. That he does is something for which we all should be grateful.

Greg Raven -- The Holocaust Historiography Project

Thanks guys.

Bradley

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